No. XIII.

Ši·ri Bər ai.i Bayərth'amɛ čayn.

000 Hunzulo qadi·m zama·natsum dastu·r bila, Dalu.ɛ hisalo (turma tsindi.ulo) bopfau ɛča·n. Han uyu·m hanikan qadi·mtsum bi, i·sɛ juwanan han Yasinulo kɛ bi. Seiba·n Iskandər Azəmo (*or*, Badša) waxttsum gutsɛ haneku·ts bi.ɛn.

Ho bešal bopfau ɛtas manimi kɛ i·sɛ hanik·Ba·ltittsum Diramiti·nɛ sa·at ɛtas inɛ ni·ɛn 'Altitər tsučai.i. Da bopfau ɛtumər i·nɛ ni·an Baltitər dišai.i.

Hin Gəri·b senasanɛ i· Pu·no senasan yərum zama·na.ulo bam. Da i·nɛ hanik ni·ɛn bopfau.ər tsumi Altitər. Bopfau nɛ dyu.asuman čap kɛ šapik Baltitər i·mo ha·lər hanikulo diš'am. Da i·i· thamo o·pači mɛl numin nɛršan juč'am. Ha·lər di·n jama·atər se.ibam: "Hanikulo šapi·k kɛ čap bila, ha· ha· ɛ·tin," o·simi. Yu·s kɛ yu·ɛ hanik pfatan nɛ bəre·iman kɛ bɛ·skə api. Pu·nuwər ɛ·suman:

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5 *bopfau ɛtas manimi kɛ . . .* — v. § 401 d.

6 *sa·at ɛtas i·nɛ* — the basal meaning of *sa·at ɛtas* seems to be 'to be the first to do a thing'.

554 In the present case the idea is that the function should be performed by a suitable member of the most original tribe in the country. The Diramiting claim to be the most ancient and the senior tribe in Hunza, and Puno's family was considered the most deserving of the appointment.

tsučai.i — he carries the bowl on his head.

9 *bopfau nɛ* — "having done the Bopfau" i. e. 'after the Bopfau is over'.

dyu.asuman — Static pc. + *an* of *d°-u.asas* v. § 304. This form is x sg. agreeing with *šapik*. The y form which would be required by *čap* would be *duwa·suman*.

10 *diš'am* — is also appropriate to *šapik* x sg.

This meat and bread are given by the Mir and are called *bano* v. Vocab. s.v.

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

Khūru agreed to this. At night Khamer taking one of his sons with him went and dug (a hole) in the field, and after giving him instructions he buried his son there and went home.

Then he took Khūru with him and they went to the field in which his son was buried. On arriving there they put their question (and Khamer said:) "O land, look and see whether I have got the larger share or Khūru." Khamer's son whom he had buried answered from below the ground: "No, Khūru has got too much." On this Khūru, being convinced, returned home. "For," said he, "the land said so too."

When Khūru had gone home, Khamer went off to the field to extract his son. He went to the place where he had been buried and opened it up. His son was not there. Then he called him by name, but he was not there. On ahead there came a call "Hallo!" He went forward and dug, but his son wasn't there. Again he called, and on ahead (the voice) called "Hallo!" Going on in this way it made him dig all through the field, but nowhere did he find his son.

After that he returned to his home. At home there were his six sons. Both they and Khamer, it is said, died and Khamer's land was left heirless. Khūru did not make use of it. It is said they brought in a man named Datu Sīng and settled him on that land. In Hunza when it is necessary to go anywhere to fight, the descendants of Datu Sīng carry the standard.

In Bāltīt there are at the present day the Khūrukuts descended from Khūru, and on Khamer's land there are the Datu Sīngkuts.

There is also the following story about Khamer's descendants. There is an animal called the marmot. There are none in Hunza, but they are found in Misgār, above the Khān Wāli Fort, at Murkush.

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22 *Misgar* — the intention is probably: "In the Misgar Valley, above the Khan Wali Fort, at Murkush".

23 The Miṇtaka and the Kilik are passes above Murkush, leading over to the Tagdumbash Pamir.

baˑzaˑr -iŋ y collection of shops, "bazar", market. — *baˑzaˑrɐn bila* there is a bazar. *baˑzaˑrɐʃər ni* go to the bazar. 58.16, 60.11, 19, 66.16, 72.19. Prs. 000

baˑzi IUB trick, deception, H. *makkaˑri*. Cp. *bɑzi*, Prs.

baˑzzaˑs claim, demands; disputing, discussion. — *jaka bɐsɑn baˑzzaˑs oˑmɑnŋ* there must be no disputing(?) with me. 58.28. *je ke uˑŋ baˑzzaˑs bɐsɑn oˑmɑnŋ* there must be no claims (disputing?) between thee and me. 62.9. Prs.

bɑbˈa, baˑba father. 601 554

This term is used properly only in Royal Families (according to a Nagiri informant in the families also af Saiyids). For commoners to use it among themselves implies arrogance and insolence which demand punishment. Compare the history of the Tapkients, p. 288.

The corresponding term for mother is "*zizi*".

These words are said to have come down from the time of Alexander the Great who was accompanied by Diram Titaŋ and Diram Moghul. *uˑ uˑmiˑɐr "zizi, baˑba" seˑibɑm* they used to address their father(s) and mother(s) as "*zizi baˑba*". 288.6.

Muˑnɐlam Daˑdo apparently claimed equality with rajas: *ine ssɐmo "mi bɑbˈa goˑr qau sčai.i"* she said to him: "my father summons you". 180.6. And Shahzada B. addressing the "White Deo" said: *šuˑa bɑbˈa uˑŋɐ baˑba daˑrai* your father (the King) has sent me. 80.14. *uˑŋɐ bɑbaˑr . . . gute haiyen tɐu* take this token to (the King) your father. 000

63a

trʌq *-mʌnaʷs* v.i. to split in two. 000 150.12,15. Cp. *trʌq* *-ʌtʌs* v.t. 148.23, 150.4,9, 228.9, 230.2.

(Cp. Sh. *trʌk thoɪrki*, to split, tear in two. Kho. *trʌq*, crack, cleft, fissure).

trʌqo -muts x grasshopper, locust.

trɪp hik quite full.

thuʷ etʌs to spit. 294.6.

(Cp. Sh. *thu thoɪrki*, Kho. *thuʷik*, to spit).

thu.aʷŋ y pl. of *thoʷ̌*.

tobʌq v. *tobʌq*.

thugˈɔr -iso x.

● 554 837

1. He-goat (used for breeding from).
2. (Metaphor.) a man granted right to exercise his sexual powers without restriction throughout the State. It is said that this right used formerly to be accorded to notable warriors in Hunza and Nager. Cp. entry *buʷč*.

(Cp. Sh. *thoɪgɔr*, *thogor* uncastrated he-goat).

000 *tˈʊɣuli*, *toɣəli*, *-muts* x male lamb, male young sheep (castrated), — *hik*, *iski*, *denkus* *tuɣuli* a 1-, 3- year-old male sheep. *hʌlkaʷsʌn ya toɣəli.en bi?* is it a female or male young sheep? *mʌtum iʷse toɣuli.en bi* the black one is a male lamb. 64.18,26. Cp. 66.16 ff.

ʧuʷk a division of the night; a doze, short sleep. — *hik ʧuʷk(ʌn) bila* one *ʧuk* remains before dawn (about half an hour before first daylight). *ʧuʷk aʷlto*. *ʧuʷk iski*, *ʧuʷk waʷlti* 2, 3, 4 *ʧuʷk* before dawn. *goʷne ʧuʷk* the *ʧuʷk* before dawn. *hik ʧuʷk amʌna baiyʌm* I had dozed for a little. QUB.

ʧhuʷk etʌs to peck (at). — *qərqaʷmutse bʌy ʧhuʷk eči bi* the hen is pecking at

174 554 *yɘšku·yu* h pl. QUB belonging to the country, indigenes, original inhabitants. *yɘ lɛ, bɛ mʌ ju.'ʌn ɔr mʌnum ṭhɔr mʌnum bɑ·nɑ? mi yɘšku·yu bɑ·n* now you there, are we newcomers and interlopers like you? (No) we are people of the country.

(The sg. not recorded must be *yɘšku·n*, or more probably *yɘšku·in*, with which compare *yʌški·n* given by IUB, v.s.v. It seems certain that this word is identical with the name Yashkūn (in Chilās, I think, Yashkīn) applied throughout the Shīn territory to that principal element in the general population which is reckoned not to be Shīn by origin.

The term Yashkūn, in this case, would have the definite and appropriate meaning "original inhabitants", as opposed to the Shīn invaders or "interlopers". *Yɘš* being probably a Burushaski word, the appelation must have come into being among the "original inhabitants" themselves, and have been adopted later by the Shīns, in whose mouths it has acquired a certain implication of inferiority resulting from their own view of themselves as successful invaders among an original population whom they had at least reduced to a subordinate position. Any definite memory of this has I think faded and the Shīns now merely regard themselves as a socially superior caste, but the original situation is commemorated in the word Yashkūn).

000 *yɛṭʌl -šo* x Hz. & N. mountain-sheep, oorial. — *yɛṭ'ʌlɛ beli·s* female oorial. *yɛṭ'ʌlɛ mʌmuši* oorial lamb.

**-yɛṭɪs* v. **-yʌṭɪs*.

384 b